Islamic Jurisprudence

For Beginner Students

Author

Ahmad Abubakar Mustafa

(Abu Zakariyya Arrigasy)

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Author's Introduction

In the name of ALLAH, the Most Gracious, the Most Merciful.
Praise be to ALLAH, Who revealed the Criterion (the Quran), which encompasses all that people need for their immediate and future affairs, and Who detailed its generalities through the Sunnah of His Prophet. The Chosen One, peace and blessings be upon him, resolved this issue through it, so that people might have clear guidance from their Lord and not stray into the darkness of whims and misguidance.

And prayers and peace be upon the best of ALLAH's creation, Muhammad ibn Abdullah, the possessor of the Wise Reminder, whom ALLAH sent to establish proof for all mankind and jinn, and he fulfilled the trust and advised the nation, and upon his family and companions, the unique generation that humanity has never been honored with the like of throughout its long history, and upon all who followed their example with excellence. Until the Day of Judgment.
To proceed: The religious sciences are the best of all sciences without exception, because they encompass matters of creed, worship, and transactions between the individual and society. They are the only path a servant can take to know his

Creator and the reason for his creation, so that he may fulfill the purpose for which he was created in the manner prescribed. ALLAH Almighty has ordained it, so that he may attain eternal divine happiness, which is the true essence of happiness.

It is well-known that the science of jurisprudence, which means knowing the legal rulings related to the actions of those obligated to follow them, derived from their detailed evidence, is among the aforementioned legal sciences. Indeed, it is among the best of them in rank with ALLAH Almighty. Therefore, we saw that it would be beneficial to prepare a short treatise on it. This is a collection of some jurisprudential issues presented in an easy-to-understand style for the benefit of primary school children, as most of the jurisprudential books prescribed in many of our primary schools in West Africa are characterized by tedious elaboration and complexity that makes them difficult to understand.

Furthermore, I do not adhere to any specific school of thought among our well-known schools of jurisprudence. Rather, the book proceeds in accordance with the light of the Quran and Sunnah, as understood by the early generations of the Muslim community. Likewise, I do not elaborate

excessively on the evidence, nor do I omit the differing opinions of scholars on the issues presented in the book, because it is written for young children. May He accept what we have mentioned to you. We ask ALLAH, our Master, to accept our efforts and to benefit Islam and the Muslims through them. He is the best of Masters and the best of those to whom we turn.

Your brother in islam

Abu Zakari AR-Rigasi

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Chapter One: On Purification

1- Purification is cleanliness from impurity and anything similar to it, such as impediments to prayer and other acts of worship for which purification is a condition.

2- It is obligatory according to the Quran and Sunnah. Allah Almighty says: “And if you are in a state of ritual impurity, then purify yourselves.” (Al-Ma'idah 5:6)

And He Almighty says: “And your garments purify.” (Al-Muddaththir 74:4)

And the Prophet (peace and blessings be upon him) said: “The key to prayer is purification.” (Narrated by Abu Dawud)
He also said: “No prayer is accepted without purification.” (Narrated by At-Tirmidhi) 3- It is divided into ritual purity (taharat al-hadath) and physical purity (taharat al-khabath). Ritual purity is purification from anything that exits from either of the two orifices, such as urine, pre-ejaculate (madhy), post-ejaculate (wady), wind, and feces.

Purity is purified from impurity (taharat al-hadath). 4- Purification from ritual impurity is achieved by performing ablution (wudu) after passing wind, defecating, urinating, or ejaculating pre-seminal fluid, and by performing a full ritual bath (ghusl) after sexual intercourse or ejaculation. It is also achieved by performing dry ablution (tayammum) when water is unavailable or one is unable to use it, based on the Prophet's saying (peace and blessings be upon him): "The prayer of one of you is not accepted if he is in a state of ritual impurity until he performs ablution." (Agreed upon).

5- As for impurity, it is a physical impurity such as feces, urine, blood, and the like. Purification from it is achieved by removing the impurity from the body, clothing, and place by washing with water.

Chapter on the Rulings of Water

1- Both ritual and physical purification are only valid with pure water, which is clear water that has not changed from its natural state, such as well water, river water, spring water, sea water, snow,

and rain, as Allah Almighty says: “And We sent down from the sky pure water.” (Al-Furqan 48)

2- If it changes Water mixed with something pure, such as juice of any kind, milk, oil of any kind, perfume, soap, or the like, is pure in itself but does not purify anything else. It can be used for everyday purposes but not for religious rituals.

3- However, if water becomes impure due to contamination, it becomes impure. 4- If an animal with flowing blood dies in water, such as a mouse, lizard, human, or similar creature with flowing blood, and none of the three characteristics of the water: its color, taste, or smell changes, then it is pure and purifying. However, if any of these three characteristics changes, then it is impure.

A Chapter on the Etiquette of Relieving Oneself

Whoever wishes to relieve themselves must observe the following etiquette:

1- To choose a secluded place for urination, away from people.

2- To mention the name of ALLAH upon entering the toilet by saying: “O ALLAH, I seek refuge in You from the male and female devils.” (Narrated by Al-Bukhari)

3. To enter with the left foot and exit with the right.

4. To avoid facing or turning one's back to the Qibla (direction of prayer) when relieving oneself, unless the place is enclosed by a building.

5. To avoid relieving oneself in places where people rest, such as under trees or similar shade, and also near water sources.

6. He should not expose his private parts until he is close to the ground.

7. He should not cleanse himself with dung or bones.

8. Upon exiting, he should say: "I seek Your forgiveness."

Chapter on Ablution

Ablution is the washing of specific body parts with pure water for prayer and similar purposes.

How to perform ablution (wudu):

1- Place the vessel to your right, if possible. Then, mention the name of ALLAH first. Next, pour water onto your hands, intending to perform ablution, and wash them three times. Then, rinse your mouth three times.

2- Then inhale and exhale three times, then wash your face from your usual hairline to the end of your beard lengthwise, and from earlobe to ear widthwise, washing it three times.

3- Then wash your right hand up to the elbow three times, interlacing your fingers, then wash your left hand in the same way. Then wipe your head once, starting from the front and going to the back.

4. Then return to where you started, then wipe your ears, both the outside and the inside, then wash your right foot up to the ankles, and your left foot likewise.

The essential elements of ablution (wudu)

The essential elements without which it is not valid are:

1- Intention: because the Prophet (peace and blessings be upon him) said: “Actions are but by intentions.” Narrated by Al-Bukhari.

2- Washing the face from the hairline to the chin lengthwise, and from the base of the ear to the base of the ear, as Allah Almighty says: “O you who believe, when you rise for prayer, wash your faces.” (Al-Ma'idah 5:6)

3- Washing the hands up to the elbows, as Allah Almighty says: “And your hands up to the elbows.” (Al-Ma'idah 5:6)

4- Wiping the head from the 5. Washing the entire length of the hair, from the roots to the ends, as Allah Almighty says: “And wipe your heads” (Al-Ma'idah 5:6).

6. Washing the feet up to the ankles, as Allah Almighty says: “And your feet up to the ankles” (Al-Ma'idah 5:6).

7. Performing the ablution in the correct order.

8. Performing all the acts of ablution immediately, without any pause.

The Sunnahs of Ablution

The Sunnahs of ablution are:

1- Saying "Bismillah" (In the name of Allah): The person performing ablution should say "Bismillah" at the beginning.

2- Using a miswak (tooth-cleaning stick): Because the Prophet (peace and blessings be upon him) said, "Were it not that I would impose hardship on my nation, I would have ordered them to use the miswak with every ablution." (Narrated by Al-Bukhari)

3- Washing the hands before putting them into the vessel.

4. Rinsing the mouth: This involves swishing water around in the mouth and then expelling it.

5. Inhaling water: This involves drawing water into the nose.

6. Exhaling water: This involves expelling water from the nose.

7. Wiping the ears.

8. Starting with the right side.

9. Conserving water.

10- Supplication after ablution: by saying: “I bear witness that there is no god but Allah, the One, without partner, and I bear witness that Muhammad is His servant and Messenger. O Allah, make me among those who repent and make me among those who purify themselves.”

Nullifiers of ablution

Ablution is nullified by the following:

1- Anything that exits from either of the two orifices on the face The usual things, such as urine, feces, semen, flatulence, and the like.

2- Deep sleep.

3- Loss of consciousness due to fainting, intoxication, or insanity.

4- Apostasy: which is disbelief after embracing Islam. Chapter on Ghusl (Ritual Bathing) and its Obligations

Ghusl is obligatory in five cases:

1- Ejaculation of semen with normal sexual desire, whether through intercourse or otherwise.

2- The meeting of the circumcised parts (i.e., sexual intercourse), regardless of ejaculation.

3- The cessation of menstrual and postpartum bleeding. 4- Entering Islam: If a non-Muslim

embraces Islam, ritual washing (ghusl) becomes obligatory for him.

5- The death of a Muslim: Whenever a Muslim dies, ritual washing (ghusl) becomes obligatory before shrouding and burying him.

How to perform ghusl (ritual purification):

Place the vessel in front of you, then wash your hands three times. Then wet them with water and run your fingers through the roots of your hair. Then wash your head three times. Then wash your entire body until you are certain that the water has reached every part of your body. It is recommended to begin by washing the parts of the body required for wudu (ablution) before... Washing, however, it is recommended to delay washing the feet until after it.

The obligatory acts of Ghusl (ritual bath):

1- Intention: as the Prophet (peace and blessings be upon him) said, “Actions are but by intentions.” (Narrated by Al-Bukhari)

2- Washing the entire body.

3- Combing through the hair of the head and beard.

4- Performing it immediately.

The recommended acts of Ghusl:

1- Saying “Bismillah” (In the name of Allah).

2- Beginning with purification from impurities. 3- Washing the hands before putting them in the vessel.

4- Performing ablution (wudu) before beginning to wash the body.

Imperatives of ritual impurity (janabah):

Among the things that are not permissible for a person in a state of ritual impurity are:

1- Prayer.

2- Circumambulating the Kaaba.

It is not recommended for him to recite the Quran or enter the mosque.

A Chapter on Tayammum (Dry Ablution)

Tayammum is a form of purification using earth.

Tayammum is permissible as a substitute for wudu (ablution) for several reasons, including:

1- The absence of water, or its scarcity, such that it is insufficient for wudu.

2- The inability to use water.

3- The fear of contracting an illness, worsening an existing illness, or delaying recovery by using water.
How to perform Tayammum:
You turn towards a clean place of soil, stone, or anything similar that is visible on the surface of the earth, provided it is clean. Then strike the area once with both palms, and shake them lightly. Then wipe your face once, and then wipe your palms in the same way. This is the Prophet's (peace and blessings be upon him) guidance regarding tayammum (dry ablution).

Nullifiers of Tayammum

1- Its nullifiers are the same as those of wudu (ablution), and it is also nullified by the presence of water before the prayer, not after it.

2- It is permissible for one who has performed tayammum to pray as many prayers as he wishes with a single tayammum, regardless of whether they are obligatory or supererogatory.

3- Likewise, he is permitted everything that is permissible for one who has performed wudu, since tayammum is a substitute for wudu and takes its ruling. There is no authentic evidence from the Messenger of Allah (peace and blessings be upon him) indicating that this is not permissible. And Allah knows best.

A Chapter on Menstruation

Menstruation is the blood that flows from the vagina of an adult woman at specific times.

Menstrual blood is characterized by its black or red color before the end of menstruation.

Women are of three categories regarding menstruation:

1- A woman experiencing her first menstruation: This refers to a woman who has never menstruated in her entire life. The ruling regarding her is that if she sees black or red blood, or any other color she has never seen before, she is considered menstruating and must refrain from prayer and fasting until she is purified. 2- Regular: This refers to a woman who has menstruated before and has known days on which she menstruates.

3- Pregnant: Scholars differed regarding a pregnant woman. Some held that a pregnant woman does not menstruate, while others held that she does, and this is the more correct and preferred opinion.

The duration of menstruation:

There is no fixed minimum or maximum duration for menstruation. Rather, it is determined by the woman's usual cycle. All that has been mentioned regarding its duration is a matter of scholarly interpretation, not explicitly stated in the texts. Therefore, no interpretation is more worthy of being adopted or relied upon than another.

Chapter on Postpartum Bleeding

Postpartum bleeding is the blood that flows from a woman's vagina after childbirth. According to some scholars, its maximum duration is forty days. If the bleeding stops after childbirth, even for a few minutes, she is considered ritually pure, and what was forbidden to her before then becomes permissible for her.

What is not permissible for a menstruating or postpartum woman:

It is not permissible for a menstruating or postpartum woman to pray, fast, or perform Tawaf (circumambulation of the Kaaba). She must make up the missed fasts but not the missed prayers. Likewise, it is not permissible for her husband to have sexual intercourse with her until she is purified.

What is permissible for them:

It is permissible for a menstruating woman and a woman in postpartum bleeding to perform Hajj and Umrah, except for circumambulating the Kaaba. It is permissible for a husband to have marital relations

with his wife, provided that the private parts do not reach the navel or thighs.

Chapter Two: On Prayer

Prayer is an act of worship that includes both words and actions, performed at specific times.

It is obligatory according to the Quran, the Sunnah, and scholarly consensus. Allah Almighty says: “So establish prayer. Indeed, prayer has been decreed upon the believers a decree of specified times.” (An-Nisa: 103)

And the Prophet (peace and blessings be upon him) said: “Islam is built upon five pillars: testifying that there is no god but Allah and that Muhammad is the Messenger of Allah, establishing prayer…” and so on. This hadith was narrated by Al-Bukhari and Muslim.

It is the pillar of religion, and the best of physical acts and the closest to ALLAH Almighty.

A Chapter on the Number of Obligatory Prayers The obligatory prayers are five:

1- The noon prayer (Dhuhr), which consists of four rak'ahs.

2- The afternoon prayer (Asr), which consists of four rak'ahs.

3- The sunset prayer (Maghrib), which consists of three rak'ahs.

4- The night prayer (Isha), which consists of four rak'ahs.

5- The dawn prayer (Fajr), which consists of two rak'ahs. A Chapter on the Times of Prayer

1- Prayer is not valid before its appointed time, as it has specific times designated by the Wise Lawgiver for its performance. The Almighty says: “So establish prayer. Indeed, prayer has been decreed upon the believers a decree of specified times.” (An-Nisa: 103) That is, obligatory at specific times.

The Messenger of Allah (peace and blessings be upon him) said, when Ibn Mas'ud (may Allah be

pleased with him) asked him: "Which deed is best?" He replied: "Prayer at its appointed time." (Agreed upon).

2- The time for the noon prayer begins after the sun has passed its zenith and ends when the shadow of an object is equal to its length.

3. The time for the 'Asr prayer begins when the shadow of an object is equal to its length and continues until sunset.

4. The time for the Maghrib prayer begins after sunset and continues until the twilight disappears.

5. The time for the 'Isha prayer begins after the red twilight disappears and continues until midnight.

6. The time for the Fajr prayer begins at the first light of dawn and ends at sunrise.

7. The earliest time is the preferred time, and the latest is the obligatory time.

8- Whoever sleeps through a prayer or forgets it should perform it whenever he remembers it, because the Prophet (peace and blessings be upon

him) said: “Whoever forgets a prayer or sleeps through it, its expiation is to perform it when he remembers it.” Narrated by Muslim on the authority of Anas ibn Malik (may ALLAH be pleased with him).

9- As for the one who delays it until its time has passed without a valid excuse, he is disobedient and has committed a major sin.

The Prophet's ﷺ Prayer:

1- After fulfilling the conditions of prayer, stand facing the Qibla, recite the Iqamah, then raise your hands, level with your shoulders, intending the prayer you wish to perform, saying: (Allahu Akbar).

2- Then place your right hand on your left hand on top of your left hand. Then, turn your chest and say silently, “Bismillah” (In the name of ALLAH,) then recite Surah Al-Fatihah, and after reciting it, say, “Ameen.”

3- Then recite whatever is easy for you from the Quran, then raise your hands to the level of your shoulders and bow down, saying, “ALLAH is the Greatest,” until you are fully bowed. Place your palms on your knees and straighten your back,

without raising your head. Do not bend it, but extend it along your back.

4- Then, while bowing, say: “Glory be to my Lord, the Most Great” three times or more. Then, rise from bowing, raising your hands to shoulder level, saying: “ALLAH hears those who praise Him; our Lord, to You belongs all praise.”

5- Then, prostrate, saying: “ALLAH is the Greatest.” While prostrating, say: “Glory be to my Lord, the Most High” three times or more. Then, rise from… Then prostrate while saying "Allahu Akbar" (ALLAH is Greatest), and sit in a position where you supplicate for steadfastness.

6- Then prostrate a second time and say the same as you said in the first prostration. Then rise from prostration and stand for the second rak'ah, doing in it the same as you did in the first. Then sit for the tashahhud and recite it. If the prayer is two rak'ahs, like the Fajr prayer, send blessings upon the Prophet (peace and blessings be upon him) after the tashahhud and supplicate with the supplications that have been narrated. Then You say the salutation to your right: (Peace be upon you and the mercy of ALLAH) and to your left: (Peace be upon you and the

mercy of ALLAH). 7- If it is not a two-rak'ah prayer, you stand up saying "Allahu Akbar" (ALLAH is Greatest), raising your hands to shoulder level after the Tashahhud (testimony of faith), and then complete your prayer as previously described.

However, you should only recite Al-Fatihah for the remainder of the prayer, then sit for the second Tashahhud and pray for the Prophet ﷺ after it, and supplicate with the supplications that have been narrated, then give the salutation.

Chapter on the Adhan and Iqamah

1- The Adhan is the announcement of the time for prayer.

2- The Adhan is a communal obligation, as the Prophet (peace and blessings be upon him) said: “When the time for prayer comes, let one of you call the Adhan, and let the eldest among you lead the prayer.” (Narrated by Al-Bukhari)

3- Its wording is: “Allahu Akbar, Allahu Akbar, Allahu Akbar, Allahu Akbar, Ashhadu an la ilaha illa Allah, Ashhadu an la ilaha illa Allah, Ashhadu anna Muhammadan rasul Allah, Ashhadu anna

Muhammadan rasul Allah, Hayya 'ala as-salah, Hayya 'ala as-salah, Hayya 'ala al-falah, Hayya 'ala al-falah, Allahu Akbar, Allahu Akbar, La ilaha illa Allah." And he adds in the first Fajr Adhan: Prayer is better than sleep, prayer is better than sleep.

4- There are many forms of the Adhan (call to prayer), but this is not the place to elaborate on them, as this book is intended for children.

Iqamah (second call to prayer):

1- As for the Iqamah, it is the announcement of the commencement of prayer, and it is obligatory for men, just like the Adhan.
2- Its wording is: "Allahu Akbar, Allahu Akbar, Ashhadu an la ilaha illa Allah, Ashhadu anna Muhammadan rasul Allah, Hayya 'ala as-salah, Hayya 'ala al-falah, Qad qamat as-salah, Qad qamat as-salah, Allahu Akbar, Allahu Akbar, La ilaha illa Allah."

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